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Group photo
Shri S. V. Krishna Moorthy Rao unveiling the photo.

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OUR CONTRIBUTORS AND THEIR CONTRIBUTIONS

Shri I. Kartikeya Sharma, of the Archaeological Survey of India, in his illustrated article on 'The ancient Game of Cock fighting in India' traces the antiquity of this pastime practised by the rural folk.

Shri K. V. Subramanya Iyer, Government Epigraphist for India, now retired, who contributed in a previous issue a paper on the procedure of Election to the Village Council as enunciated in the Uttaramallur Inscriptions continues the elucidation of the Regulations enumerated therein to be followed in the election of members to the local assembly of the Chaturvedimangalam of Uttarameru.

Shri Severine Silva, who is not new to our readers and who gave his English translation of the 'Yearly records of the Caruar Mission' in his present article on the 'Konkani Language' traces the origin of the Konkani Language and establishes that Nagari was the script used for that language and appeals for securing the proper place for the Konkani Language in the languages of India.

OURSELVES

Basava Jayanti

The Honourable Shri B. D. Jatti, Minister for Finance, Government of Mysore, inaugurated the Basava Jayanti celebrations on Wednesday the 13th of May 1964. Shri M. V. Seetharamiah, Reader in Kannada, Government Arts and Science College, Bangalore, gave a lecture in Kannada on 'The Message of Basaveshvara'. Kumari Nagaveni, an inmate of the Girls' Orphange of the Ashaktha Poshaka Sabha, gave a religious discourse on the great Mystic Saint Akkamahadevi.

Shri Jeeregekatte Basavappa, delivered a lecture in Kannada on the 18th of May 1964 on 'The Contribution of Vachana Sahitya to Kannada'. Shri C. K. Nagaraja Rao a member of the Managing Committee of the Society presided.

Portrait of Pandit Nehru unveiled

The Honourable Shri S. V. Krishna Murthy Rao, Deputy Speaker, Loka Sabha, unveiled the portrait of the late Pandit Jawaharlal Nehru on Saturday the 10th of July 1964. Captain Smt. T. K. Nagambal, Dr. T. K. Seshadri, Shri Siddavanahalli Krishna Sharma spoke about the great leader of our country. Dr. M. V. Krishna Rao, President of the Society, welcomed the distinguished guests. Shri Krishna Moorthy Rao, recounted many personal reminiscences of the late Pandit Nehru.

Lectures and Study circles

Dr. T. K. Seshadri, M.A., Ph.D., delivered a lecture on the 31st of March 1964 on 'Some Traces of Dravidian Influence on Indian Culture". Professor Muhammed Hameed, Professor of History, Central College, Bangalore, presided.

Dr. Gerald Cooke, a scholar from the United States of America, interested in the study of Hinduism, met the members of the Society on the 30th of May 1964 and on the 16th of June

1964 and had discussion on 'Classical and Current Hinduism' and 'The Concept of History in Hinduism.' The second of these study circles was addressed by Dr. T. K. Seshadri.

Shri Mahamandaleswara Maheshananda Giri of New Delhi in a study circle held on the 4th of June 1964 explained the *Influence of Yoga on the West.* Shri K. Guru Dutt, a former President of the Society, presided.

Shri P. S. Ritti, Vakil, Savanur (Legal Adviser to the Nawab of Savanur) gave an interesting talk on the 16th of September on the origin of the Royal House of Savanur and traced its history till its merger with the Union of India. He pleaded for intensive work on the History of Savanur which would throw flood of light on many interesting and obscure points in the History of Karnātaka, especially of the time of Haider Ali and Tippu Sultan. His Highness Shri Marthanda Varma, Elaya Raja of Travancore graced the occasion with his presence.

General

We congratulate Dr. T. K. Seshadri, a member of the Society, on his securing a Doctorate Degree in Archaeology, from the University of Poona for his thesis on 'Historical and cultural Geography and Ethnography of South India from the Pallava Epigraphs". Dr. Seshadri is a student of Dr. H. D. Sankalia, who is himself a student of the late Mr. F. J. Richards, a founder of the Mythic Society.

New Members

We welcome the following new members :

Life-members : Sarvashri Sadaksharappa Settar, N. R. Rao and A. C. Sreekantaiya.

Ordinary-Members : Sarvasris D. N. Seshadri, B. S. Rama Rao, M. Fazal Hassan, U. S. Venkataram and S. L. Malurkar.

The following ordinary members have become Life Members :

Sarvasri C. K. Nagaraja Rao, T. S. Subramanyam, H. R. Dase Gowda, and B. V. Patankar.

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I, B. V. Patankar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Bangalore city
April 14, 1965.

B. V. PATANKAR
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THE ANCIENT GAME OF COCK-FIGHT IN INDIA

I. KARTHIKEYA SARMA

The sport of pitting game cocks was very popular in ancient times in India, Persia, China and other eastern countries. The majestic look of a cock, its red crests, fluttering wings, erect manes inflated like baloons, cluck-clucking with long-drawn clucks, personify the violence and obstinacy of a warrior.[1] Especially at the time when the cocks stood poised for attacking one is inspired and is almost lost in the game as if in a horse race.

This game seems to have been the most ancient sport in Persia and was introduced into Greece by Themistocles sometime after the battle of Salamis (*c.* 480 B.C.)

Cock-fights evoked keen interest among the kings, and at Athens[2] this game was an annual feature, first in a patriotic and religious spirit, afterwards purely as a love sport. Solon[3], the

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1. Themistocles of Greece (514–449 B.C.) while moving with his army against the Persians observed two cocks fighting desparately and stopped his troops to inspire them by drawing their attention to the valour of the feathered warriors. *cf.* M. Rollin "The History of Persians and Greecians' Book VI (Edinburgh 1825)
2. In the theatre of Athens on the throne of high priest of Dionysus (Bacchus) there is a beautifully carved figure of a winged Eros holding a game cock.
3. *cf.* Encyclopaedia Brittanica, Vol. V p.911. 19 Also see C. E. Robinson "Every day life in Ancient Greece" (pp. 111 and 120 Britan 1936).

Athenian statesman (*c.* 638–558 B.C.) speaks of quial fighting and cocking which evidently points out that in Asia this game was known some 3000 years ago. For a long time Romans despised this game but by the 1st century A.D. it had gained huge public enthusiasm and Columella (around 100 A.D.) complains that his devotees turned as gamblers and their whole patrimony was often spent at the pit-side.

In India it is said to be the most ancient outdoor sport, but no concrete evidence has been found till the time of Parthian invasion into north-west India. The existence of such a game was made conspicuous by a singular find of copper seal (?) at Taxila[4] (see fig. 1), engraved with two cocks face to face, strikingly depicting the scene of cock-fight. This seems to be a pendent invested with amuletic significance as the sacred Ujjain symbol stands in the midst of the furious cocks. It comes from the Saka-Parthian levels datable to (*c.* 20–100 A.D.); incidentally the earliest archaeological evidence so far[5].

'Kukkuṭa' 'cock', occurs in Yajurveda along with sacrificial animals in Aśvamedha sacrifice,[6] and also seems to possess a distinction as it declared the time of the day, "kālānuvāda". It is mentioned along with domesticated animals like goat, sheep, etc. in Atharvaveda.[7] Saletore[8] says that cock-fighting has its

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4. Sir John Marshall 'Taxila', Vol. II (Cambridge), p. 680, Pl. 20. also *Ibid*, Vol. III, Pl. 208, fig. 41. Vol. I, p. 204.
5. There appears a single find of a silver coin in Greek style struck by an Indian Prince Sophytes (Sambhūti) at the time of Alexander's retreat. It has on its reverse a majestic cock to right with the king's name above in Greek. It may be quite possible that sometime during Alexander's campaign this most popular game was introduced on the Indian soil which was quite facinating to the Indian kings. Probably for the first time, Saubhuti has chosen this gallinaceous cock on his coin to symbolise bravery. *cf.* C. J. Brown 'The Coins of India' p. 23, Pl. II No. i.
6. Macdonell & Kieth, 'Vedic Index' Vol. I, p. 160.
7. *Ibid.* Vol. I, p. 178.
8. R. N. Saletore 'Life in the Gupta Age', p. 159.

classical origin in India, though not exactly in the present form. In the Mahābhārata for example, allusion is found to the ceremonies performed in honour of the cock.[9] Amarakośa, a work of roughly the 4th century A.D. describes the cock as :

kṛukavākuh-tāmracūḍaḥ
kukkuṭaḥ-caraṇāyudhaḥ (II 233)

and it is clear from the terms 'tāmracūḍaḥ', and 'caraṇāyudhaḥ' that this cruel fight was with legs which were tied with long metal spurs. Mānasollāsa[10] the encyclopaedic work of the Western Chālukya king Someśvara III (1126–1138 A.D.)[11] gives a very interesting account of Tāmracūḍavinoda. The chapter opens with the description of different kinds of cocks and their special characteristics of the limbs. Two methods of cock-fights are described. A small arena which should be circular and thirty cubits in circumference with a *vēdikā* or raised platform should be provided. The king occupied the royal seat placed on the platform along with his retinue. Small knives or awls keenly sharpened were tied to the legs of the cocks. If any of the two fighting cocks injures any limb of its opponent, the opponent is declared defeated. Members of the successful party sit on the backs[12] of the defeated party and put that party to shame through abusive words. The successful cock is taken in procession through the city on the back of an elephant. Thus, this work in short picturesquely depicts the interest of the kings and commoners as well in this spirited Game.

A solitary sculpture came from Nāgārjunakoṇḍa[13] which depicted the scene of cock-fight, so artistically composed within a

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9. Saletore 'Cock-figting in Tuluva' Q J M S. Vol. XVII (1926–27) p. 316.
10. Edited by Shri D. Gondekar 'Gaekwad Oriental Series' Vol. LXXXIV Text अाध्याय: 6 विंशति: 4 pp. 239–253.
11. But Prof. K. A. Nilakantha Sastry says that Mānasollāsa or *Abhilashitārthacintāmaṇi* (1129–30 A.D.) was 'most likely a composition of one or more of his court poets. *cf.* A History of South India (1958) p. 338.
12. This is the practice in South India even today.
13. I am grateful to Dr. R. Subrahmanyam, Superintendent, Nagarjunakonda Excavation Project, for this kind infomation.

lotus medallion of 6″ diameter (see fig.2). Such medallions are most common and another one is a plaque of lime stone depicting the wrestling bouts.[14] Both have been found together from the levels ascribable to *Ikṣvāku* period (*c.* 300-400 A.D.). They stand as examples of the erudite chisel of *Ikṣvāku* sculptors, and the two cocks shown face to face were the result of great observation and study. In the presentation of action and emotion the artist proves to be an inimitable master.

This game must have been a very popular one attracting the general public, as well as princes, along with wrestling, elephant fights and so on. Ample evidences are available at this site and the recently excavated arena possibly stands as the specified place for such outdoor games. The extensive contacts with Rome, Greece and Asia Minor were attested by the sporadic occurrence of gold coins of Roman Emperors and the sculptural representations of foreign guards in royal palaces. Quite possibly, like Athenians, the *Ikṣvākus* of Nāgārjunakoṇḍa regularised this game and included it as a pleasure pastime along with wrestling and other animal fights.

In Āndhradeśa this cruel pastime seems to have been ubiquitous and a vivid account of this game is preserved in the mediaeval history of Āndhra.[15] The famous war of Palnad between the two princes of the Haihaya family (*c.* 1176-1182 A. D.) which is rightly described by scholars as a 'Second Mahābhārata' war, was the result of this gambling.

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14. *Indian Archaeology*—A Review : 1957–58 p. 9, pl. VI A-1, 2.

15. 'Palnāti Vīra Carita' is the history of the fractricidal war that took place during the latter part of the 12th century A.D. between the two princes of the Haihaya family that had migrated into Palnād from the Chedi country. The Kalāchūri or Haihaya Rajas of Chedi are last mentioned in an inscription of the year 1181 A.D. and the manner of their disappearance is not exactly known. It is said that it was due to the inroads of the Muslim invaders, *viz.* Mahammud Ghori, but 'Palnāti Vīra Charitram' explains that the migration was due to the religious fervour. *cf.* Pandi Sri Umakanta Vidyāśēkhara Śrīnādha bhaṭṭa krita 'Palnāti Vīra Charitra', Parts I & II, Madras (1965).

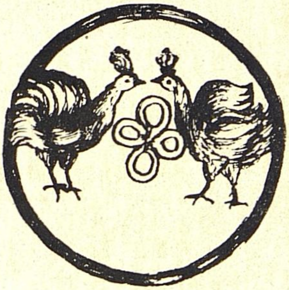


Fig. 1. COPPER SEAL AT TAXILA.

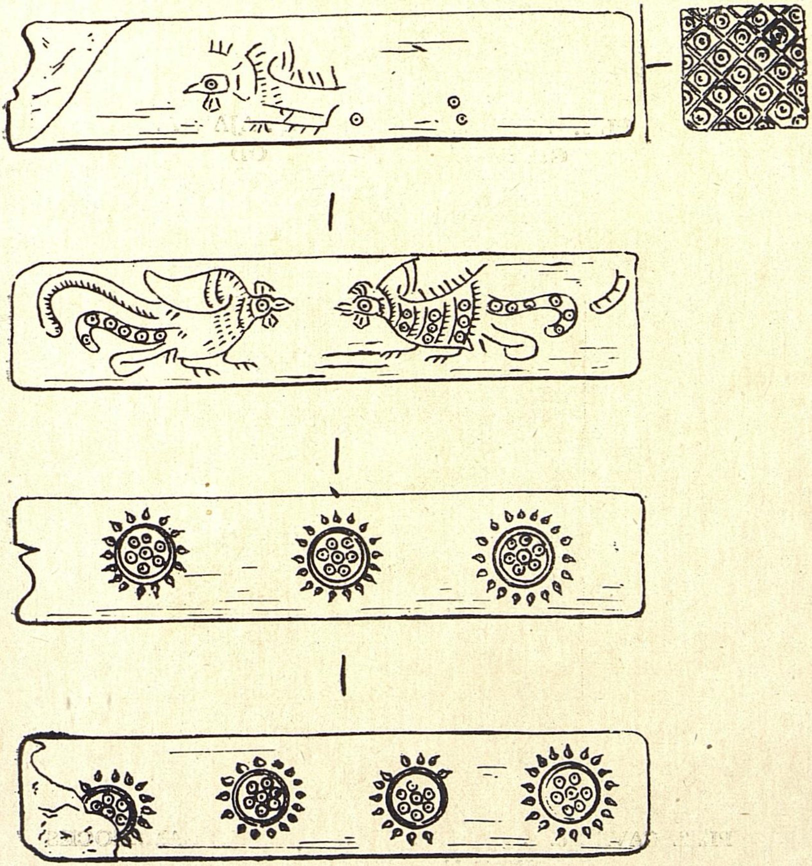
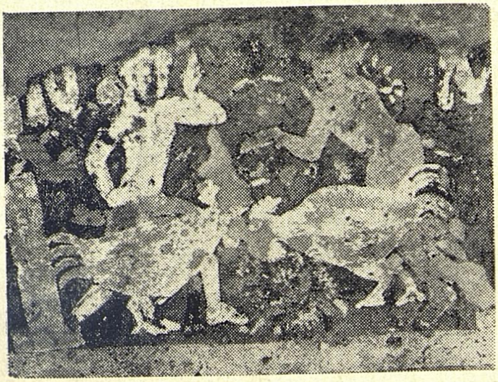
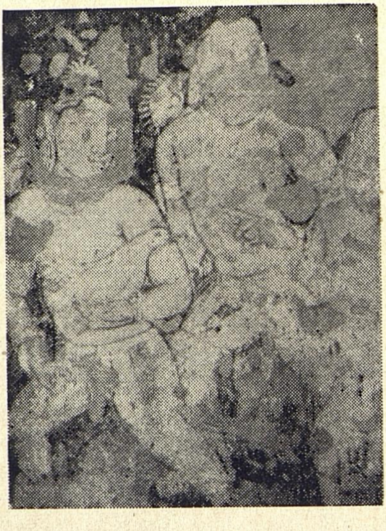


Fig. 2. TABULAR DICE DEPICTING COCKFIGHT FROM UJJAIN.



PL I. SCENE OF COCKFIGHT. AJANTA.
GUPTA-VAKATAKA PERIOD



PL. 2. CAVE No. 2. AJANTA. BOYS HOLDING GAMECOCKS
GUPTA-VAKATAKA PERIOD

Nalagāma—the king of Gurzala (in Palnad taluk, Guntur district) on the advice of his Chief Minister Nagamma Nāyika, a cruel kapu lady, bisects his kingdom into two parts and asks his devoted step-brother Mallideva to vacate Gurzala. Mallideva with his able minister Brahmanāyaka establishes a new capital at Macherla. Not satisfied with the mere separation among the brethren Nāgamma plans for a major outbreak between the two parties. In those days the game of pitting cocks created huge interest among the kings, as well as commoners and heavy bets were advanced particularly on festive occasions. On one such sacred day of "Sankrānti" [16] she arranges for cock-fight and invites all the rival kings to participate in the game. An invitation was alike sent to Mallideva. Mallideva attends the festival along with his Chief Minister Brahmanāyaka, who was himself a keen lover of the sport since his childhood and who had ably trained and bred cocks for the purpose. As the trained royal cocks of both Nalagāma and Brahmanāyaka entered the pit and the game was on, bets reached even upto the brink of foregoing the kingdoms of each other. It was then agreed upon that if either of the party loses the king concerned must not only leave his kingdom to the other, but also should abandon his domain and live in desert for a period of seven years. The intoxication of this gambling went on to such an extent that by a foul play of Nāgamma, the cock breeder on her side manages to replace the injured cock by diverting the attention of all the viewers to a sudden, falsely created mishap in the royal palace of Gurzala.

Thus Brahmanāyaka's side faces defeat and everything was lost excluding life at the pit-side. They retire to the forest as agreed upon. After the return the Nayika Nāgamma makes the king Nalagāma to refuse the kingdom to be handed over. This leads to a mighty war between both the brothers on exactly analoguous grounds to the Mahābhārata war.

The result was the total annihilation on both the sides and only Brahmanāyaka survives to leave the kingdom in dejection to

16. A gay and colourful festival of spring very meticulously observed in every home of Āndhra. It falls during the middle of January every year.

the defeated Nāgamma. This event in the mediaeval history of Āndhra was immortalised by the giant among Telugu poets Śrinādha who lived during 1385–1475 A.D. and who actually toured the entire area on foot. His picturesque depiction without prejudice to facts is noteworthy in a verse of this excellence which goes with the very name "Palnāṭi Vīra Charitamu" (the heroic history of Palnād).

One of the interesting open air amusements of the Gupta age is cock-fighting. Daṇḍin[17] (570 A.D.) in his "Daśakumāra Carita" elaborately describes "Tamracūḍa yuddha" as highly popular at the market places. He points out, in particular a type of game cock, known as "Nārikela" (cocoanut) variety.

Another beautiful account of this open air sport is given in Prākṛta Jaina stories by Meyer.[18] The game was very familiar and was included as a fine art among the sixty-four arts by Vātsyāyana[19] in his "Kāmasūtra". Bāṇa[20] too alludes in his Harṣacarita (p. 30) to the cocking rules.

In Cave No. 2 of Ajanṭā, there is a subject depicting "Votaries bringing offerings to the Bodhisattva (Padmapāṇi ?)" painted on the right wall of the chapel to the right of the antechamber. Two boys are shown holding game cocks "the delineation of these boys is almost lively and takes away much seriousness of the subject which has been otherwise affected by the religious mood of the votaries."[21] The cocks are shown as if they had just returned from a fighting ground and are being coaxed by the boys who held them. This belongs to Gupta-Vākāṭaka period.

Recently the Ujjain excavation yielded a tabular dice of ivory from the levels datable to 1200 A.D. Alike, all the other specimens it had four long rectangular façets (see Fig. 3) but

17. Daṇḍin "Daśakūmāracarita", p. 126, *cf.* Saletore "Life in Gupta Age", p. 159.

18. Meyer: *Hindi Tales* (1909) pp. 34–36.

19. Vatsyāyana "Kāmasūtra" pp. 19–20, text pp. 32–33.

20. R. N. Saletore *Loc. cit.* pp. 30 and 161.

21. Dr. Yazdani "Ajanta" Text Part II, pp. 33-34, Pl. XXXIIIb.

differently marked, though clearly indicative of the same number. In this significant example opposite numbers 3 and 4, instead of 1 and 2 ornate circles a single and a pair of cocks were artistically incised.[22] Of worthy note is the fact No. 2 where two cocks are fiercely engaged in fighting. They are shown face to face with bitter ferociousness and chivalry indicated by raised feathers, forging beaks, and the forward leg postures. This scene pertinently carved on a dice to suggest the existence of both these gamblings together and probably there were some sort of gambling clubs too, chiefly meant for such amusements.

Great Mughal emperors like Bābur and Akbar were extremely fond of several indoor as well as outdoor amusements and games[23] such as pigeon flying, chawgan horse racing, wrestling, boar fight, etc. pigeon flying was "time honoured amusement" and was extremely liked by Akbar who gave it a romantic name of "Ishq-buzi" (love making) to this sport. Strangely enough, cock-fighting never became popular[24] and was considered as a sport of "little people".

Nasir-uddin (1827-1837) had a cruel taste for amusements. Michael Edwards excellently describes the Court of Oudh "on some evenings after the dinner table had been cleaned, cock-patridges spurred in a sharpened steel and stimulated by drugs would be placed upon it. Then to excite them further a hen was placed between them and in a moment the fight was on. It was a savage affair of beak and claw and spur. Blood was drawn, a thigh ripped, a side torn. The combatants would separate each way—a beak snaps—one of the patridges retires an eye torn from its socket hanging against the cheek. From the

22. I am extremely grateful to Shri N. R. Banerjee, Superintendent, Archaeological Survey of India, who generously permitted me to reproduce it as Fig. 3.
23. Dr. M. A. Ansari "Amusements and games of Great Mughals"—Islamic Culture Vol. XXXV—No. 1, Jan. 1961, p. 23.
24. "The Travels of Peter Munday", Vol. II, p. 128—Hukluyt Society Publication.

spectators there is only laughter and shouts of encouragement. The fight is renewed until one of it falls dying to the ground."[25] Thus this game was an atrocious gambling during late mediaeval period.

Today it is a sport of huge popular interest among village communities and no doubt bets are called on, they never went to the heights of pure gambling. Especially on festive days and on certain social gatherings this fight was arranged. The game was put to an end if one gets severely injured by the other or gets exhausted. The rules also are not so strictly followed and no special cock-pits are existant.

The best game cocks were bred in Alexandria, Delos, Rhodes and Tanagra. Metal spurs were used even from quite olden days. The modern short metal spur is $1\frac{3}{4}''$ or less in length and the longest spur scales from $2''$ to $2\frac{1}{2}''$. Cock-pits were usually 18 ft. to 20 ft. in diameter with $1\frac{1}{2}$ to 2 ft. height side walls, but normally, an open ground or the meeting place of roads were the best chosen spots for the game.[26]

Thus this universal outdoor pastime claims a remote antiquity and was brought to India, presumably from Greece and Persia some time after Alexander's invasion and was extensively popular throughout the country from the early centuries of our era upto the late mediaeval times when it turned as a big gambling, along with dicing and drinking. It is banned in many countries during recent years and in India, it is still a sport among village communities, but comparatively very little interest is shown these days in this game which has a rich past behind.

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25. Michael Edwards "The Orchid House" pp. 78-79 (London). Also see the plate facing page 48.
26. I am grateful to my colleague Sri V. Visweswara Rao, M.SC. Anthropological Assistant, Archaeological Survey of India, for giving this data.

THE LATER UTTARAMALLUR INSCRIPTION

K. V. Subrahmanya Aiyer, B.A.

Election Regulation of Committee Members

At the outset, it may be said that this Regulation being one concerned with the Brāhmans who formed the sole residents of Uttaramēru-Chaturvēdimaṅgalam, a village situated in the country subjected to the rule of a Brahma-Kṣātra family of kings, who have not only proclaimed themselves to be the followers of the precepts inculcated in Manu but have also performed several sacrifices imposed in *Dharmasāstras*, it is proper to expect the legal terms occurring in it to be found in the Hindu Law Codes. Accordingly it is incumbent on one dealing with the inscriptions to trace wherever possible the sources from which the various items of the Regulation have been adopted and to note what suitable changes befitting the local conditions have been made.

The two inscriptions resemble each other in many respects, (i) Both expressly disown the authorship of the Regulation not only to the members of the assembly of Uttaramēru-Chaturvēdimaṅgalam, but also to the individual who is said to have been ordered by the king to remain with the assembly. (ii) Both were drawn up by the members of the assembly of Uttaramallūr as is evident by the use of the first person in the introduction and conclusion. (iii) Both are divisible into three parts, *viz.* the introduction, the regulation and the conclusion. (iv) Both the inscriptions would have been complete if they had stopped with the Regulation. The concluding portion in both are added to elucidate the introduction.

In drawing up both the records, the members have adopted what Dr. G. U. Pope has styled the double-faced construction, one of the several methods of composition employed by Tamil writers. In this way of writing, the part that is placed in the middle is indispensable to give complete sense, both to the passage preceding and following it. It is hardly necessary to say that this is an artifice adopted to save repetition.

After the auspicious words "Hail! Prosperity!" and the date "14th year and 16th day of the reign (the date given is the 15th year of reign and the end of the 3rd year of the 1st Regulation) of king Parakēsarivarman who captured Madurai,"—the inscription informs us that a *Śrīmugham* (Royal Letter) having been received and shown to them, the members of the assembly of Uttaramēru-chaturvēdimaṅgalam made (*i.e.* promulgated) a Regulation just as it was in the king's communication (*Śrīmugappadiyē*) the individual Sōmāśipperumānār remaining with them as ordered in the said Royal Letter, for constituting as committees the Annual committee, the Tank committee and the Garden committee. The concluding portion that immediately follows the Regulation, by citing in direct quotation the commencing part of the king's letter furnishing the more detailed information, leaves no doubt that the Regulation was enclosed in the letter.

The concluding portion makes it quite clear that the king required the Regulation to be promulgated by the members in the very same manner as it was issued, and the individual Sōmāśipperumān is also said to have caused the members of the assembly to do it in the same manner.

The misunderstanding of the date as given in this (later) inscription and the omission to give the proper sense of the impressive and pointed expression *ipparisē* (*i.e.* in this very manner) with which the king's letter commenced and the same expression *īpparisu* (in this manner) used before *śeyvikka* with reference to the official Sōmāśipperumān indicating that he "caused the assembly to promulgate the regulation as it was sent by the king" have given room to import into the inscription certain notions which cannot be supported by the wording of the record.

The earlier Regulation that had been promulgated by the assembly at the instance of the king had the specific object of excluding for three years along with the near relatives, the members that had been functioning on the committees of Uttaramallūr during the three years just preceding the twelfth year

of the king's reign, evidently being found guilty of some serious offence. This object would have been fulfilled at the end of the three years of the operation of that Regulation. As such it had necessarily to be replaced by another to prevent other innocent persons being excluded from election. The later Regulation is thus a necessary corollary of the earlier one. The introduction of the pot-ticket system of election and the period of non-eligibility before re-election of any member must have been considered by the king to be sufficient to prevent members from repeating similar offences and at the same time to give scope for aspiring and competent persons to get into the committees.

Here it may be stated that though the king and his men are refrained from interfering in the transactions of the assembly (*Manu.* VIII. 42) they are empowered to conduct enquiry and set right matters when any embezzlement or dissension among members is reported. The Regulation in the present instance may be considered as the judgement in a case brought against the members that had been functioning in the committee during the three years just preceding the twelfth of Parāntaka's reign.

Translation of the Later Inscription

(Lines 1 and 2). Hail! Prosperity. The year fourteen and days sixteen of the reign of Parakēsarivarman who took Madurai. The Royal Letter (*Śrīmugham*) of Perumānaḍigaḷ Emperumānār Śrī Vīranārāyaṇan Śrī Parāntakadēva Śrī Parakēsarivarman having been received and shown to us, we the members of the assembly of Uttaramēru-Chaturvēdimaṅgalam in Kāḷiyūr-kōṭṭam of its own sub-division, Karañjai Koṇḍaya Kramavitta Bhaṭṭan *alias* Sōmāśiperumān of Śrī Vaṅganagar in Puṟaṅgarambai-Nāḍu, a division of the Chōḷa country, sitting with us in accordance with the command contained in the Royal Letter, made the Regulation (in this) *i.e.* the following manner to constitute as committees, every year, from this year onwards, the Annual Committee, Garden Committee and the Tank Committee.

(Lines 2 to 6). There being thirty *kuḍumbu* (family groups) organisations the members of each of the thirty family groups

shall assemble together and shall choose from pot-tickets any one having the following qualifications :

(1) who possesses more than a quarter (*vēli*) of tax-paying land and has a house built on his own house-site, (ii) who is below seventy years of age and above thirty years[1], (iii) who knows the *mantra-brāhmaṇa*[2] and knows it as to teach it to others, (iv) even if one owns only one eighth (*vēli*) of land he shall have his name written on pot-ticket and put in pots, if he knew one Vēda and one of the four *bhāshyas* by expounding them to others, (v) among those possessing the above qualifications only such as are experts in the execution of business and observe *āchāra* shall be chosen, (vi) he must be one having *artha-śaucha* and *ātma-śaucha*[3], and (vii) he must not have been on any of the committees during the last three years. The original has *mūvāṭṭiṉ ippuṟam* which means "on this side of three years": (viii) those who have served on any of the committees and had not submitted their

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1. *Yājñavalkya* (II.50) tells us that a *vṛddha* is one aged seventy years and a *bāla* one up to the age sixteen (*vṛddhāh saptaty-uttara-vayaskāh, bālaś-āśōḍaād-varṣād*) ; *Nārada* quoted in *Mitākṣara* I. 157 and *Manu* VIII 27 com. The second inscription will thus be seen to be strictly in accordance with the rule laid down in the *Dharmaśāstras* as regards the upper limit of age.

2. While the first inscription states that the member (*a*) must be proficient in the Vēdas and Śāstras, (*b*) skilled in the transaction of business, (*c*) having purity of wealth and purity of self (*Vēdattilum Śāstrattilum Kāryattilum nipuṇar eṉṉap-paṭṭiruppārai, artha-śauchamum ātma-śauchamum uḍaiyārai*) the second inscription replaces the words *Vēdattilum Śāstrattilum* by "*Mantra Brāhmaṇam vallāṉ ōduviṭṭu-ariyāṉ*" and adds "*āchāra-muḍaiyāṉ*" to "*artha śaucham* and *Ātma-śaucham*". The substitution of "*Mantra-Brāhmaṇam vallāṉ*, etc. is no change, being only a synonym.

3. On the significance of and the importance laid on *artha-śaucha* and *ātma-śaucha* the following may be cited:

Sarvēshām ēva śauchānām artha-śaucham param amṛtam'yōrthe śuddhih sa śuchiḥ na mṛd-vāriśuchih śuchiḥ. (Manu V. 206).

accounts and the sons of their mother's younger and elder sisters; the sons of their father's sisters and of their mother's brothers and uterine brothers of their mothers and the uterine brothers of their father; his own uterine brothers, his father-in law, the uterine brothers of his wife, one who has married his uterine sister, the sons of his sisters, his son-in-law who married his daughter, his father and his sons,—all the relations specified above,—shall not have their names written on pot-tickets and put in (the pot)[4].

(Lines 6 to 9). Those against whom *agamyagamana*[5] and the first four[6] of the five great sins have been recorded and all his relations as specified above, shall not have their names written on pot-tickets and put in (the pot).

The names of persons who have associated with apostates[7] shall not be written on pot-tickets and put in pots, until they perform expiatory ceremonies. The names of those

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4. It may be noted that the inscription only paraphrases the words of the above given *Dharmaśāstra* text by substituting (1) " *Vēdattilum .... nipuṇar .... ppār* " for "*Dharmajñāḥ kāryachintakāḥ*" and (2) "*artha Śauchamum ātma śauchamum uḍaiyār*' for '*alubdāa śuchayah.*"

This offence would fall under *Samvid vyatikrama* and the punishment for this is confiscation of property and deportation. *Dharmaśāstras* class this offence as on a par with *mahāpātaka*. See *Yāgñavalkya* II 187. (*Manu* VIII. 219-221).

5. The persons who come under this offence are fully detailed in *Yāgñavalkya* III. 231-33; *Nārada* XII. 73-75: and *Mitākṣara* p, 471.

6. Under this are included those that had been convicted of killing a Brāhmin, drinking intoxicating liquor, stealing a Brāhmaṇa's property, committing adultery with the wife of a spiritual teacher and living with any of these. (*Yāgñavalkya* III. 227).

7. *Dharmaśāstras* recognise several kinds of *Samsarga-patitas* and lay down different expiatory ceremonies according to the closeness or remoteness of association. First there are those who are directly connected with the perpetrators of the great sins and those that are distantly connected, who in a short time, would get to the state of the actual criminals.

who.........and those who had committed violent offences[8] shall not be written on pot-tickets and put in pots, until the performance of expiatory ceremonies. The name of one who has stolen other's property[9] shall not be written on pot-ticket and put in pots. The names of persons who have taken prohibited food[10] of any kind (*Kaiyūṭṭu*) and have performed the expiatory

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8. In the *Dharmaśāstras*, the term *Sāhasiyār* refers to persons who commit offences in the presence of state officers and other people and in which the use of force is involved: and such offences are murder, robbery, assault on another man's wife and insult. Three degrees of these heinous crimes are recognised. (*Prathama*, *madhyama* and *uttama*) Under the first head are included destroying, reviling, disfiguring or injuring fruits, roots, water and the like, or agricultural utensils: and under the last come taking away human lives by poison, weapons. etc. assault on another's wife and the like. Fines amounting to 100 *paṇas* for the first, 500 *paṇas* for the second and 1,000 for the third are ordained. (*Yāgñavalkya* II. p. 265 f).

9. The difference between this and *Sāhasa* is that in the latter case there is the use of violence which is replaced by fraud in the former. (See *Nārada* XIV a 12. ...*Manu* VIII 232)

10. The text has "*Eppērppaṭṭa Kaiyūṭṭuṅkoṇḍāṅ Kṛta-prāyaśchittaṅ-cheydu śuddharānāraiyum*". The question here is whether *Kṛta* is a derivation of the Sanskrit root *Kri* to do or stands for *ghṛta*. If it is the former, there is no necessity for *śeydu* and the passage must be *Kṛta-prāyaśchittarāy śuddharānāraiyum*. The use of the word *śeydu* determines that *Kṛta* stands for *ghṛta*. In this case there is no need for any change in the passage except the correction of *Koṇḍāṇ* with *Koṇḍu*. *Ghṛta* is prescribed as part or whole of *prāyaśchitta* in numerous cases in the Hindu Law. The following references will make it clear:

(1) *Brāhmaṇastu surāpāsya gandhamāghraya sōmapaḥ*
prāṇanapsu trirāyamya ghṛtam prāsya viśudhyati.

Manu: XI. 124.

Note.—This *prāyaśchitta* is for Sōmayājins when the action is done unawares. If it is done with knowledge, the *prāyaśchitta* is said to be twofold. See *Mitākṣara*, p. 400.

ceremony of taking ghee and become pure shall not, till the end of their lives, be written on pot tickets and put in pots. Names of persons who have committed.........which will bring about apostacy but have become pure by performing expiatory ceremonies, and persons who have been village pests, but have become pure by performing expiatory ceremonies, as well as persons who are guilty of incest and have become pure by performing expiatory ceremonies, the names of all these that are specified (above), shall not, till the end of their lives, be written on pot-tickets and put in pots, for becoming committee members.

(ii) For killing living beings issuing from certain faults such as those of Udumbara and other trees and of the lives coming out of some flowers like the Madhūka, of those arising from cooked food kept for a number of days and from jaggery, etc. the expiation is drinking of ghee.

Phala-puṣpa-annarasaja-satva-ghāte ghṛtāśanam
Yājñavalkya, III, 275 and Com.

(iii) *Prāk-pañchanakhēbhyaś-chardanam ghṛta-prāśanam*
Mitākṣara, p. 460.

(iv) As part of *prāyaśchitta* drinking of ghee occurs in the following :—

Puṁśchalī-vānara-kharair-daṣṭaschōshṭīādi-vayāsaiḥ
Prāṇāyāmam jalē kṛtvā ghṛtam prāśya viśudhyati
Yājñavalkya, III, 277.

(v) *Matyā madhyapāné tv=asurāyāh surāyāś=cḥ=ājñanō*
Kṛshchhr=ātikṛchchhrau ghṛta-prāśanam
puna=ssamskāras=cha

Vijñānēśvara quotes this from Viṣṇu in Mitākaṣra, p. 401.

(vi) *Māsikādissu yō aśnīyād=asamāpta-vratō dvijar*
Tri-rātram=upavāsōsya prāyaśchittam vidhīyatē
Prāṇāyāma-trayam kṛtvā ghṛtam prāśya viśudhyati
quoted in Mitākṣara, p. 459.

(vii) *Kēśa-kīṭa-nakham prāśya matsya-kaṇṭakam=ēva cha*
Hēmataptam ghṛtam pītva tat-kshaṇād=eva śudhyati

From these references it appears that the drinking of ghee is prescribed as *prāyaśchitta* for men tainted with some kinds of sin. But in all these cases it is noted that the offences or sins were light.

Now to the significance of the words *kaiyūṭṭu-koṇḍu*. *Kaiyūṭṭu* means 'bribe' and is synonymous with '*kaiyurai*' or '*kaikkuli*'. This sense of the word would quite suit if the

(Lines 9 to 11). Excluding the persons specified above, names shall be entered on pot tickets in the thirty family groups, and the pot tickets that are in each of the family groups of the twelve *cheris* shall be separately bundled up and provided with a covering ticket and all the thirty bundles with covering tickets shall be put in a separate pot. When pot tickets are drawn, the President of the great assembly shall cause to be present all persons including the young and old, as well as the temple priests (*nambis*) that are in the village on that day without omitting any and have them seated in the inner pavilion of the *mahāsabha*. In the midst of the temple-priests, one who is old, shall stand up, take that pot, look upwards, raise it up so as to be seen by all the people. From that pot (containing the bundles of tickets of the thirty *Kaḍumbu*) a young boy, who does not know what is in the interior even during day, shall be asked to take out one bundle of tickets. The contents of this shall be put in another (empty) pot and shaken well; and then the boy shall be

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following phrase reads *kṛtaprāyaśchittarāy śuddharānāraiyum ;* the *prāyaśchitta* in this case, as in others, must be taken as not specified. For the offence of receiving bribes and giving judgements not warranted by law, the penalty to be imposed on the erring judges (*sabhyas*) being only double the amount that forms the subject of the suit it does not seem to be what is intended by the passage. *Rāgād-lōbḍha-bhayād-vāpi smṛty-apety-anukāriṇaḥ* : *Sabhyah pṛthak-pṛthak-danya vivadvad-dvi-guṇam damam.* Omitting the sense of 'bribe' the only meaning that can be given to the words '*kaiyūṭṭū-koṇḍu*' is 'taking censurable food' such as eating fish, drinking wine and taking other forbidden articles. We need hardly say that this meaning of the words well fits the passage. In the matter of articles of food, the Hindu Law places great restrictions, especially on Brāhmaṇas and in some measure on other classes also. Not only fish and flesh were strictly prohibited to be taken because they involve the killing of living beings,—parenthetically it may be noted that refraining from or causing injury to lives was considered better than the undergoing of religious austerities (*tapas*),—but also a few of the natural products were not allowed to be habitually taken.

asked to get one ticket from this pot and this ticket taken shall be placed in the hands of the *madhyastha*. When the *madhyastha* receives the ticket, he shall have his five fingers stretched apart and the ticket shall be placed in the palm. He shall read out the name written in that palm-leaf ticket. The palm-leaf ticket that has been read, shall be read by all the temple priests seated in the inner pavilion. The name thus read shall be written down. In this manner one name for each of the thirty family groups, shall be obtained.

(Lines 11 – 13). Out of the thirty names so obtained, those that had served as members of Garden Committee, and Tank committee as well as those that are considered old by learning and those that are advanced in age shall be chosen for the *Samvatsara* committee. Of the remaining persons, twelve shall form the Garden committee, and the remaining six shall form the Tank committee. These two classes of Committees shall decide among themselves their bunds *i.e.* the limits of their jurisdiction.

The great men serving on these three classes of committees shall retire after having served for the full period of three hundred and sixty days.

When the members of the committees that are functioning have been found to be guilty, they shall be removed. For

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Apostacy being associated with sin or offence arising from abrogating the law in this respect, it may be said that exclusion of this class of people from membership for life (*prāṇāntikam*) is quite befitting as in the case of other *pātakas* noted in the previous clauses. The words in the passage '*eppērpatta* etc. leave no doubt as to the meaning intended though grammatically there are errors. The sentence may be literally rendered thus "those who had taken any kind of prohibited food and had become pure by doing the *prāyaśchitta* that had been done etc, until the end of their lives."

11 The maximum punishment laid down in *Śāstras* for this class of offenders is confiscation of property and banishment from the village; and if an offender of this class, is entitled to expiatory rites for purification as said in the inscriptions, it must be said that the actual action may not have merited the full penalty. The complaints made by this class of men are also not entitled to be heard. See Mitākṣara, p. 119.

choosing members for the fresh committees to be set up after the removal of the guilty, the members of the Annual Supervision committee who are rendering justice in the twelve *chēris* shall have an assembly convened by the *madhyastha* and the members shall be chosen by the pot ticket system as detailed in the deed of Regulations,

(Lines 13 to 16). For the *Pañchavāra* committee, and the Gold committee[12], names shall be entered for pot tickets in the thirty family groups. The bundles of tickets of the thirty pots shall be put into (a separate pot); and thirty pot tickets shall be drawn; and from these thirty, twelve members shall be taken. Out of these twelve thus chosen six shall form the Gold committee and the other six shall form the *Pañchavāra* committee. When selecting names by the pot ticket system for these (two) committees in the succeeding year, the *Kuḍumbas* that had been represented in the previous year shall be excluded and the remaining *Kuḍumbas* shall form the limit for the choice.

Any one who has ridden an ass[13] (for his offence) and any one who has fraudulently made documents or dice[14] shall not have his name entered on pot tickets and put in (pots).

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12 The Pañchavāra and Gold committees are concerned with the realisation of State revenues paid in paddy and gold. An elaborate note on the former has been made in the Epigraphica Indica, Volume XXIII, p. 22f. Similarly another can be made for the latter.

13 The Hindu Law lays down that in all cases involving the culprit to corporal punishment the offender, if he happens to be a Brāhmin (in a Chaturvēdimaṅgalam all are Brāhmins and the Regulation relates to these), must have his head completely shaven, his forehead branded with some mark indicative of the crime that he had committed,—such as a flag, a toddy pot, sexual organ, and the like,—caused to be mounted on an ass and taken in procession through the principal streets of the town.

Śirasō muṇḍanam daṇḍastasya nirvasanam purāt
Lalāṭe chābhiśastāṅkah prayāṇam gardhabhēna cha
Nārada quoted in *Miiākṣara* p. 139.

A similar verse occurs in Manu.

14 The sanskrit of *kutalēkai–śeydān* occurs in Manu under the form *kūṭa–ṣāsana–krit* in the following verse :—

Kūṭa-śāsana-kartṛṁś=cha prakṛtīnām cha dūshakān

Any *madhyastha* who possesses *arthaśaucha* (*i.e.* who has earned his wealth by pure means) shall be allowed to write account. Until the account written by the writer of accounts has been shown to the satisfaction of the great men of the assembly and has been declared pure, he shall not be entertained again to write accounts. Account written by any person shall be submitted by himself. Other persons shall not be allowed to show his accounts.

(Lines 16 – 17). (King) Dēvēndran Chakravarti, Paṇḍita-vatsalan Kuñjaramallan, Śūra-chūḷāmaṇi Kalpakacharitan Śrī Parakēsarivarmargaḷ, having been pleased to issue a *Śrīmugha* (Royal Letter) stating " In this very manner (*i.e.* as detailed in the Regulation), from this year onwards, till the moon and the sun (endure), committees shall be constituted only by the pot-ticket system " (and it) having been received and shown (to us),– and Karañjai Koṇḍayakramavitta Bhaṭṭa *alias* Sōmāśi-Perumān of Vaṅganagar in Puraṅgarambai-nāḍu of Chōḷa-nāḍu remaining (with us) in accordance with the Royal Command, and causing us to make in this manner (*i.e.* according to the said Regulation), We, the members of the assembly of Uttaramēru-Chaturvēdi-maṅgalam, made the Regulation so that the wicked persons of our village may perish and the *visishṭhas* may prosper.

(Lines 17– 18). Remaining in the assembly, I, the *madhyastha* Kāḍaḍippōttan Śivakkuṟi Rājamalla-maṅgalapriyan, wrote this at the command of the great men.

Strī-bāla-brāhmaṇaghnāṁś = cha hanyād = vit-sēvinas = tathā X232 Kullūka Bhaṭṭa explains the compound as '*kūṭa-rāj-ājñā-lēkhakān*' (fraudulant writers of royal orders). In the same category must be put in those who stamp false weights and measures and others who mint false coins using in them more quantity of copper than what is contained in standard coins and impress them with unauthorised dice. Two verses of Yājñavalkya (II, 240-1) refers to these.

Tulā-śāsana-madanam kūṭakṛin–nāṇakasya cha
Ēbhiś = cha vyavahartā yaḥ sa dāpyō damam-uttamam
Akūṭakaṁ kūṭakaṁ brūtē kūṭaṁ yaś = cha = āpy-akūṭakam

Sa nāṇaka-parīkṣhi tu dāpyaḥ uttama-sāhasam

Though the commentator's explanation refers only to forging of royal writs, it is quite possible that the word also means forging of other private documents also. A text of Hārīta cited by Vijñānēśvara (p. 177) seems to have reference to that effect. It runs thus:

Na mayā ētat kṛaitṁ patram kūṭam ētēna kārittam
Adharī-kṛitya tat-patram = athō divyēna nirṇayaḥ.

KONKANI LANGUAGE

Severine Silva, B.A.,LL.B.

India, South of the Vindhyas, is at present divided into four tracts. Each of these tracts has now an independent language of its own. But the most ancient languages were practically two, namely Tamil and Telugu[1]. The others are practically evolved from these two, *e.g.* from Telugu came Kannaḍa and from Tamil, Malayāḷam and Tuḷu. Tiglari[2], though it is mainly evolved from Tuḷu, has mixed Kannaḍa also. These are all the Dravidian languages which exist in India at the present day.

With these several linguistic developments, there have arisen also several linguistic tracts, *e.g.* in Kerala Malayāḷam is developed, in Madras Tamil is developed, etc.

Like these tracts, Konkan is also a tract in South India. In ancient times the whole of the West Coast from Cape Comorin to Surat was known as Konkan paṭṭi. This name is of the Tamils of the Saṅgham literature who called it "*Kol Kannam*".[3] This Konkan paṭṭi was divided into *Sapta* Konkaṇas. In these *Sapta* Konkaṇas there was one unit named Konkaṇ which ranged from the river Gangavali in Ankola Taluk to Surat.

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1. It is not yet decided which is the older of the two. But certain indications put Tamil as the more ancient than Telugu. Telugu has certainly more Āryan impact than Tamil. Thus it is certain that Telugu existed prior to the settlement of the Āryans in South India.

2. The language of North Kanara.

3. *Kol Kannam* in Tamil means "no man's land" where anybody could come and settle. This is only the theory of the origin of Paraśurāma Srashti, *i.e.* that it is a reclaimed land where anybody could settle. The age of the Saṅgam Literature is put down between 300 and 600 A.D.

This northernmost part of the *Sapta* Konkaṇas has been noted by foreigners from very early times. Hiuen-tsang mentioned it in the seventh century as Kien-ana-pulo. He also mentions Konkan as one of the eighty kingdoms that existed in India at his time. The earliest inscription that mentions Konkan is dated 991 A.D. In 1076 A.D. King Bhoja Deva conquered Konkan and in Śaka 1308 (1386 A.D.) Mallappa Odeyar was Viceroy over Tuḷu, Haive and Konkan. Jayakēśi was Konkan Chakravarthi. An old writer gives the boundaries of Konkan as ranging from Ankleswar nadi[4], in the south to Masurechi nadi in the north with the Sahyādris on the east and the sea on the west.

This is Konkan ranging from Ankola to Surat which is the habitation and home of the Konkaṇi Language. Konkaṇi was spoken here as Malayāḷam was spoken in Kerala and Tamil in Madras. This language is spoken in this tract from about the commencement of the Christian Era and has continued to the present day.

How then this tract came to be one where Konkaṇi Language is spoken? How came it that this became a Konkaṇi tract in a remote corner of South India? There are various plausible reasons for this. It is well-known that hordes of Āryans migrated from North India and pushed themselves towards the south. So many historians have traced these trends and have computed the Āryan influence on South Indian languages like Telugu. This is a regular emigration from the North of India to the South. This occurred probably through the east of India.[5]

If the Āryans came from North India and settled on the eastern side, it is quite possible, nay plausible, that they came from the western side also and settled on the West Coast. There is plausible evidence of these settlements. In this western

4. River Gangavali in Ankola is also called Ankleshwar nadi.

5. In Telugunād and round about there are many old towns with suffixes of numerals like 36,000, 42,000, 70,000, etc. It is suggested that these numerals indicate the number of Āryans that came from North India.

migration famine was one of the considerations for the people to migrate.

The great famine of 300 to 250 B.C. which lasted for 12 consecutive years in North-Western India brought out many Āryans from the Punjāb on the Western route towards the West Coast. This emigration was no doubt by stages and the last point southwards where they reached is the river Gangavali in Ankola Taluk.

Possibly, even general emigration also brought in vast Āryan communities along the West Coast also, as it did on East Coast.

A study of the place names all along this route will make the position clear. Similar to the Punjāb of the Indus, there is a Panjāb (Panjim) in Goa. Gangavali and Kāḷi the North Indian river names are in Kanara. River Mandvi is near Bombay as well as in Goa. Place names are very many: Ankola in Baroda, Ankola in Ahmedabad, Ankola in Kanara. Another place name is Karambali.

Thus, these series of names of rivers and places along a definite route indicates that communities who settled in these places named these places where they settled with the same North Indian names. This has come down so far South as Kanara and not further. These tracts where these immigrants settled was called by them K-onkan giving it not the old Tamil interpretation but their own Āryan interpretation *Ka* and *anka* meaning 'on the lap of the sea." This is the Āryan Konkan.

It is definite that along this tract the Āryan language, Sanskrit, was spoken. Of course though not the original Sanskrit itself, but the various prākṛts that developed from it.

A prākṛt towards the northern tract brought about Gujarāti and on the southern side Konkaṇi. Thus to the south of Gujarāt along the coastal tract a language derived mainly from Sanskrit assimilated itself with the local vernaculars and brought about a common language in this West Coast tract. In between these two was Marāthi. But this was restricted in its origin to the Deccan plateau and not to the coast. It came to the coast no doubt as vast hordes of Marāthi speaking people came to the Coast to work in the gold mines of the Sahyādris towards the

early middle ages. Thus from middle ages, these Marāthi speakers in Konkaṇ (middle Konkaṇ and north Konkaṇ) Marāthicised this tract.

Thus all along this route from the Punjāb to the Gangavali three languages were developed from Sanskrit[6] *viz.* in the extreme north Gujrāti, South of it was developed originally Konkāṇi no doubt, but in North Konkan the influx of Marāthi people mixed the original language with Marāthi and in the south the original language Konkaṇi itself stood. This south Konkaṇ where Konkaṇi grew up can be demarcated as the tract commencing from south Ratnagiri to the river Gangavali in Ankola Taluk and even proceeding still to the south right down to Mangalore.

Thus three languages arose out of Sanskrit of North India. Gujarāti was confined to Gujarāt, Marāthi was confined to the Deccan mainly to the east of the Sahyādris, and Konkaṇi mainly to the Coast. While both Gujarāti and Marāthi developed themselves into Independent languages through various causes, Konkaṇi remained stagnant. Among the several causes may be mentioned the royal patronage as the Chief. No language can

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[6] The following note on the Śanskrit language may interest the general reader: The Āryan race with a Genius and a vivid imagination immortalised Sanskrit in India, it was a homogenous language very rich in words and inflexions. For a long time Hebrew was considered the primitive language of the human race. William Postel was the great exponent of this theory (1538). But the research of Athanasius Kircher S. J. spelt a doubt on this proposition. A brilliant band of Jesuits from India added immense knowledge to Kircher museum in Rome (Vatican). Henry Roth S. J. took the first Sanskrit Grammar to Kircher in Rome in 1664 and also a dictionary of the Sanskrit Language. Father Henxleden S. J. in 1732 carried another Sanskrit Grammar to Rome. Fr. Pons S. J. in 1738 and Fr. Paulinus of St. Bartholomew (a carmelite) in 1790 published Sanskrit Grammars and in 1767 Fr. Cordeaux S. J. traced the common origin of Sanskrit, Greek and Latin and disproved the theory of Postel. Twenty years later William Jones propounded the whole theory to the world at Calcutta. Breal in his translation of the Grammar of Indo-European languages by Bopp has acknowledged the work of the Catholic Missionaries in laying the foundation of modern comparative philology. Max-Müller also has acknowledged the work of Fr. Henry Roth S. J.

develop without this basic cause. Almost all the languages that have developed in India have developed only with Royal patronage. It is only Konkaṇi that had not this patronage at any time in its history and hence it has been a neglected language all along.

Yet it remained as the spoken language of the people. Just as Marāthi and Gujarāti, it had a script also and it was Nāgari. There are inscriptions in Konkaṇi in Nāgari script.[7] Though complete inscriptions are not available or have not come to light, yet a portion of an old inscription in Konkaṇi language may be cited here. It is dated 1166 A.D. and is of the Silahāra King Aparāditya.

This inscription has the following Konkaṇi sentence; "*Atha tu jo konn – huvi e shassen lopi the chya Vedyanatha – devachi bhall saktumbi apadem, tehachi may gadhavem*". Read in modern Konkaṇi retaining almost the same words it is "*attam tu zo connui en shassan lopit thecher Vedhanath devacho bhalo poddun*".

An inscription at Nageshi dated Śaka 1335 (1423 A.D.) is not completely in Marāthi language. It is an inscription of Vīra Pratāp Deva Rāya of Vijayanagar. An inscription of Śaka 1597 (1675 A.D.) found at Cochin is in Nagari characters and is fully in the Konkaṇi language.

So Konkaṇi remained as a spoken language of the people with Goa as its centre. But it was widely spoken, so much so that when it was found it was competing with the Portuguese Language it was suppressed by the Portuguese Government in 1684. From that time nobody was allowed to speak Konkaṇi in Goa. This is another fatal blow to Konkaṇi. Leave alone the question of patronage, it was not allowed even to exist.

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7. The earliest inscription is of 200 A.D. and it is found at Arvalem in Goa. Only one line is visible in the whole inscription and it is "*Sachipura cha sirassi*". (On the top of sachipura). Another inscription of 400 A.D. is found at Shiroden in Goa.

8. JBBRAS. Vol. XII page 334. This is a north Konkan inscription.

Though the Portuguese Government tried to eradicate it from Goa, it would not stop; neither could it be stopped forcibly. The Jesuit Missionaries who were working in Goa at that time found that the work of evangelisation of the masses of the people could not be accomplished except by a study of Konkaṇi. So the then Provincial of the Society, Fr. Pimenta commenced the teaching of Konkaṇi in the seminaries, and thus kept it alive.

From their time commenced the resurrection of this language to some extent. This resurrection that was mainly due to the exertion of the Jesuits and foreign missionaries had a lasting effect on this language. Scholars commenced to study it. They found that Konkaṇi had strong affinity to Sanskrit. Nay, it was derived directly from Sanskrit.

It should be observed that among these three Āryan derived languages, (that is, Gujarāti, Marāthi and Konkaṇi). Konkaṇi is the only language which has incorporated in itself most of the Sanskrit words directly *e.g.* udak (water), lar (wave) etc.

Under the Jesuit leadership Fr. Thomas Stephens S. J.[9] compiled its grammar entitled *Arte de lingoa canarina.*[10] It was a title in the Portuguese language. Translated into English, it is " Grammar of the Canarin language. The word " canarine " is surely misleading. It should be noted that at that time the Konkaṇi people were known as canarins. This is the name given to them by foreigners like the English, Portuguese etc.

After the advent of the foreigners in India, Goa became a centre of commerce and Shenvis (Gowda Saraswat Brāhmins) became the Chief Agents of these foreigners. These shenvis introduced their correspondences with these foreigners in the Konkaṇi languages written in Kannaḍa script. The foreigners

9. Fr. Thomas Stephens S. J. was the first English man to come to India. He was the Rector of the Rachol seminary in Goa from 1680–1684. He is the author of the famous poem "Christian Purāṇa" written in Marāthi language. This work was edited in Roman script by Prof. Joseph Saldhana and printed by the Kodiyalbail Press, Mangalore.

10. This is the first printed grammar of any language in India. Fr. Stephens compiled it from Sanskrit and European grammars.

were perplexed at these letters. They knew it was not Marāthi, the word "Konkaṇi" language did not exist at that time, it was not also the Kannaḍa language, though the script was Kannaḍa. Hence they coined a new word and called it "canarin" language; Thus Fr. Stephens also uses the same word.

Fr. Stephens is also the author of another Konkaṇi work namely, the translations in Konkaṇi, of prayers from Latin or Portuguese.[11]

Ever since then some literature sprang up. There are at present nineteen grammars in this language, twenty-four dictionaries and lexicons,[12] Thirty-five dramatic writings, nineteen historical and biographical works, forty-four religious classics, and thirty-two lives of the Saints. Besides, there are works of individual scholars,[13] both in prose and poetry. Added to this is the enormous literature that is produced in Bombay, Goa and Mangalore in journals and small brochures.

In the matter of serious literature there is one notable writing in Van Rheede's Hortus Indus Malabaricus (Amsterdam 1678). The introduction to this is written in the Konkaṇi language in nāgari characters. One of the earliest translations of the Bible is in the Konkaṇi language and it was done by William Carey in 1808.

Thus a language developed itself from centuries, although it has not been cared for by any body nor had any patronage from any Ruling House. It has developed into a sufficiently strong language and can withstand any other language in India. Competent critics have styled it a perfectly independent language.

Yet to our modern critics, it is a language without script, without literature, and without any qualification that is required for a full-fledged language and even one without a name.

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11. A facsimile print of this book has been published lately by Dr. Marian Saldanha in Portugal.
12. Two are still in Mss. in Panjim archives.
13. Among individual scholars may be mentioned the revered name of Valavalakr (Goinbab) who in spite of adverse circumstances produced a good deal of literature in Konkaṇi.

Let me take these criticisms one by one. First they say there is no script for Konkaṇi. It is as good as saying that no language can exist without a script. But let me only say that Gods only speak, they do not write. So God's language throughout the world has no script at all. It is absurd to say this. A language which is developed from Sanskrit has only or can have only Devanāgari script. The earliest inscriptions are in the nāgari; serious literature is printed in nāgari. For the matter of that, it can be said with equal force that Marāthi or Gujarāti have also no script. Both these languages have borrowed the nāgari script. If Marāthi and Gujarātī have borrowed the nāgari script, Konkaṇi also has a right to it.

But there was a time when other scripts were also used for Konkaṇi. During the Goa–Kaḍamba times there was a section of Konkaṇi traders from 1076 onward who used Kannaḍa script for writing Konkaṇi. In modern time Konkaṇi is written in English script in Goa, and even in Bombay. In Mangalore, religious literature and even journals are in Kannaḍa script. It is true therefore that Konkaṇi was and is also written in scripts other than nāgari. But that does not debar it from being a language.

But the only one and the real script of Konkaṇi is nāgari.

Then, it is said that Konkaṇi language is not known by a name, or it is not known by any name. It is true that Konkaṇi was not known by its proper name as the Konkaṇi Language. The only reason that can be ascribed for this is that it was not under the patronage of any royal dynasty all these centuries. It was only a spoken language and never an official language of any state. People were only content to speak it.

But it became known as Konkaṇi Language only after the publication of *Konkanakayyan* in 1727. From that time the name Konkaṇi Language was freely used and the present day it has been given a full recognition as the official language of Goa.

Then again it is said that there is no literature in that language. In this connection, it must be noted here that Dr. Grierson in his "Linguistic survey of India" has mentioned that Konkaṇi had a vast literature and that it was destroyed by the

Portuguese when they destroyed the Hindu Temples. Enquiries made by the Portuguese Government at a sober moment after the destruction of the Temples revealed that neither was any literature destroyed nor did any Konkaṇi literature exist at the time of the destruction of the Temples. So the statement of Dr. Grierson is absolutely without any basis. It is equally correct to say that Konkaṇi has no vast literature. Yet sufficient literature has been produced in the Eighteenth, Nineteenth and even the Twentieth centuries. Dr. Ketkar in his "Maharāṣṭra Dnyan Kosh" has mentioned the names of three Konkaṇi poets namely Naik Soiroba and Ambe. Konkaṇi literature can be divided under some heads:

1. Folklore: Konkan is a rich gold mine in folk-lore. This can be divided as under:

(a) Proverbs: There are peculiar proverbs for the Konkan country so much so that any translation of them into any other language would not convey the same meaning.

(b) Riddles: (Parkoni) (Goa) Umini (Mangalore).

(c) Similes.

(d) Folk-Stories: These are varied. Many are possibly lost.

2. Dramas:

(a) Popular (b) Classical (c) a mixture of both known in Goa as Bonifrad.

3. Songs: These are also varied. The Konkaṇi radio station broadcasts a lot of them.

Some considerations are to be made in the production of literature in a language. A writer of a book has not only to collect materials, print it at his own cost, but has to sell it at his own risk. This was a very difficult job at a time when the reading public did not form a large section of the population. So, many writers did not venture to write at all or if ventured to publish went practically bankrupt. All this requires patronage and in its absence nothing succeeds. That is why no serious literature has been produced in Konkaṇi up to this time.

Even the Konkaṇi people who have become acknowledged Kannaḍa writers and poets[14] have not given much attention to Konkaṇi.

Lastly it is said that Konkaṇi is not a language but a dialect of Marāthi. Of course it must be admitted that languages have generally commenced only as dialects. All the Āryan languages of South India including Gujarāti, Marāthi, and Konkaṇi are essentially dialects of prākṛt. Only Marāthi and Gujarāti have grown into full-fledged languages. Even Konkaṇi is a full-fledged language. There can be no gainsaying about this. Not only this, it can even be asserted that Konkaṇi grew up much earlier than Marāthi. So it is even said that the Konkaṇi is the elder sister of Marāthi.

Dr. Dalgada says: "If one examines the organic and the basic vocabulary of Konkaṇi one can clearly infer that it is imported by the hereditary process from Sanskrit either directly without any phonetical change (*Tatsamas*) or through (*Balabhaṣa*) in accordance with the evolutional process (*Tadbavas*). And if above al[1] grammatical mechanism was minutely compared with that of other Āryan languages as grammar and not lexicon is the distinguishing and the characterestic feature of languages it could be proved to the hilt that far from branching from any of them it was much closer to the mother language than Marāthi itself; that it belonged to the Gaurian group that probably it represented the old "Saraswati" which the orientalists consider as extinguished and it would corroborate the oral and written tradition also based on ethnical affinities about the emigration of Brāhmins from Trihotra to Gomanchala (modern Goa.)"

He again says: "Konkaṇi is an Āryan language inflexive and non dravidian.........it is less distant from Sanskrit in grammatical organisation and vocabulary than Marāthi. It is not a dialect or a corruption of Marāthi. It is more close to the old Marāthi than to the modern.

If Gujarāti is the language of Gujarāt and Marāthi is the language of Maharāṣṭra, then Konkaṇi is the language of Konkaṇ. In spite of this there are some scholars like Grierson, Cust etc. who

14. *i.e.* Manjeshwar Govinda Pai of Kasaragod, Dinakara Desai of Ankola and Panje Mangesha Rao.

still consider it as a dialect; but serious scholars like Sir William Eliott, Ellis Lassen, Maffee, Benfry, Burnell, Murray, Mitchel and Wilson have pronounced it to be an independent language.

Konkaṇi has many cultural traits which distinguish it from other Āryan languages and confirms its independent character. It is soft sweet and malleable and is never harsh. It is the one lauguage in India which has adopted itself most wonderfully to the strains of western music. Konkaṇi songs have admirably adapted themselves to western musical notes. Phonetics and nasals are the peculiar characterstics of the language.

It is true that Konkaṇi has no state to inco-operate itself in. It is scattered itself in different states. With its centre in Goa it radiates both in the Mysore and Maharāṣtra States. In population figures it may roughly be computed that on the whole the Konkaṇi speaking population is about Two to Three million souls including the following communities. Gowd Saraswat Brāhmin, Roman Catholic Christian, Bhandari, Konkan Marāthi, (Gaonkar) Sonar, Mahar, Chammar, Konkan Kharvi Gabit, Kumbar, Vakkal, Padthi, etc, etc.

The question whether there is any necessity in resuscitating this language from its present condition is of far reaching importance. Of course as Dr. Katre rightly says that an outstanding genius like Kāḷidas or Tagore is required to bring it to the level of a polished literary medium. But if a language exists with its own script it is but natural that it should be developed and the time has come for the attainment of its objective and it is the merger of Goa into the Indian Union. This is the climax in the whole situation.

The language problem of Goa has been rightly solved by our popular Prime Minister the late Mr. Nehru. To a question in the Loka Sabha on 19–6–1962 by Mr. Nath Pai, pending the consideration of the report of a commission on education in Goa Mr. Nath Pai wanted to know what instructions had been issued to the Lt. Governor of Goa, regarding the medium of instruction in the primary schools and the place accorded to Marāthi. Mr. Nehru said; " I do not know what special instructions have been sent except the general instruction that the

mother tongue should be the medium of instruction at the primary stage. There is an indication that Konkaṇi Language should be encouraged not at the cost of any other language, but that being the general language of Goa it should be encouraged. Although it has no particular script of its own, probably the script adopted for it will be the nāgari script."

Mr. Pai. "Is the Government aware that it was the systematic policy of the Portuguese Government to persecute and destroy Marāthi as the one symbol of the people of Goa of their link with India and is there any change in this policy."

Mr. Nehru said: "The Portuguese policy was not to encourage languages in Goa. Marāthi was obviously going to be encouraged now, but at the same time Konkaṇi was also going to be encouraged. Mr. Pai said there was no dechotony between Konkaṇi and Marāthi and great Indian philologists like Gr. Gune and Dr. Bhandarkar, and also Portuguese philologists held them to be one. Mr. Nehru said that he was not prepared to accept that statement. He had seen experts disagree on the question.

Thus Pandit Jawaharlal Nehru, our beloved late Prime Minister, assured a place for Konkaṇi among the languages of India. If so the present Konkaṇi generations must work and gain a proper place for it in the languages in India.

REVIEWS

Tughluq Dynasty: By Dr. Mahdi Husain, Published by Messrs. Thacker Spink & Co. (1933) Private Limited, Esplanade, Culcutta-1.

As mentioned in the preface, the treatise is only an enlargement of the earlier work of the author entitled 'Rise and Fall of Muhammad Bin Tughluq'* of course with fresh evidence, so far as 'perhaps the most important of all the Muslim Rulers of India' is concerned. But, with regard to the other members of the dynasty, particularly Firoz Shah, it throws fresh light.

Though the portion dealing with the reign of Muhammad Bin Tughluq has come out in the press nearly a quarter of a century ago which has been reviewed by eminent Indologists with glowing tributes, still as the treatment of Muhammad Bin Tughluq forms an important portion of the present volume, it will not be out of place to study afresh, in the light of the new materials, that secular minded and hence great mediaeval ruler of India who, if he is understood and ceases to be misunderstood as he is today, has claims to be not only the greatest of his dynasty and of the Delhi Sultanate but perhaps even of the crowns of Mediaeval India. The core of his greatness, apart from his controversial traits of character, was his secular approach to the question of 'Jizya'.

There is a great feature in the method and the mind of the author in which he has only a few parallels and it is his Indian analysis of history. To come across works without bias is unfortunately very rare. It is not difficult to have on one's table or shelf works of genius but works guided by a mind bent on the truth and discarding partisan attitude are scarce. Dr. Husain has, here, set up a precedent for the future writers on the subject.

*Reviewed in Q J M S. Vol.

Apart from the spirit quite evident in the work towards National Integration, the work has conventional justification*. It is detailed with references to the most authoritative and original texts. The disputed and controversial problems are elaborated with relevance to footnotes and extracts. The appendices testify to the thoroughness of the Survey.

The maps are in good print but the photo prints are glazy and to the extent of the photos already published in the earlier work, there is unfortunately a decline. The printing is good.

As mentioned in the Prefatory note to the author's work on 'Khandesh in New Light' by Dr. M. V. Krishna Rao, President of the Society, this work is also "bound to be a welcome addition to the shelf of every lover of Indian History and the libraries of schools and colleges and of universities.

Dr. Husain, doubtless, ranks in line with other eminent Indologists like Haig and others.

Dr. T. K. Seshadri

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* Here it can be said that the work has justified the author's answer in his preface to the criticism of the age by the series of the Bharatiya Vidya Bhavan, Volume VI, p. 59.

Condolence Meeting

A Special Meeting was held on Saturday the 28th March 1964 at 6 p.m. to bemoan the demise of Dr. Verrier Elwin and Shri Alur Venkata Rao. Shri R. R. Diwakar, M.P., Member, Loka Sabha, and a Life Member of the Society presided.

Dr. M. V. Krishna Rao, President of the Society, welcomed the Chairman of the meeting and introduced the distinguished speakers to the audience remarking that only at rare intervals such a body of celebrated men of whom each one of their work have made an immense contribution to history, life and culture of Karnātaka could be gathered at one meeting.

Dr. C. R. Paulus, Reader in Sociology, Central College, Bangalore, traced how the late Dr. Elwin freely mixed with the Ādivasis and interpreted their culture to the present civilised world. He paid his homage to the late Dr. Elwin as a student of Sociology and deeply mourned the loss of this quiet field-worker who was the originator of the method of spot study of personal contact and first hand observation and investigation.

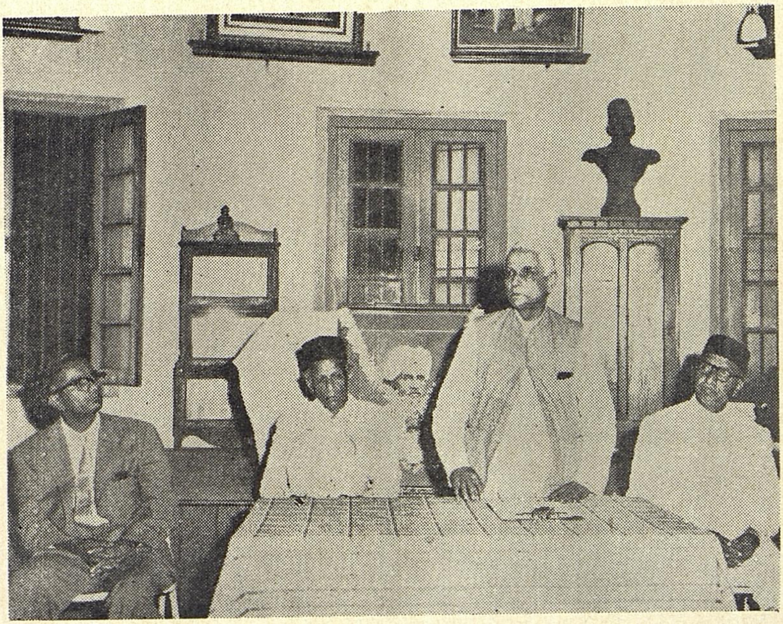
Dr. Masti Venkatesha Iyengar, a life Member of the Society known to all lovers of Kannaḍa Literature as *Srinivasa* recounted the occasions on which he was in contact with the late Alur Venkata Rao, who roused in the Kannaḍigas the spirit of love for their country. Many personal contacts, recollections, reminiscences and anecdotes were picturesquely portrayed by Dr. Masti Venkatesha Iyengar.

Shri K. Sampathgiri Rao made a vivid reference to the indefatigable efforts of Shri Alur Venkata Rao to prevent Bellary Taluk from being incorporated in the Andhra Pradesh as early as 1925.

Shri A. N. Krishna Rao, a Vice-President of the Society, in paying his homage to the Grand Old Man of Karnātaka recalled how he regards his book *Karnātaka Gata Vaibhava* as an inspiring source of inspiration and guidance to all lovers of Karnātaka.

Shri T. T. Sharman, recounted the organizing ability of the late Alur Venkata Rao, his persistent endeavours to induce lovers

Shri R. R. Diwakar, M.P.
Chairman of the Special Meeting held on
the 28th of March 1964 to bemoan the demise
of Dr. Verrier Elwin and Sri Alur Venkata Rao,
delivering his presidential address.

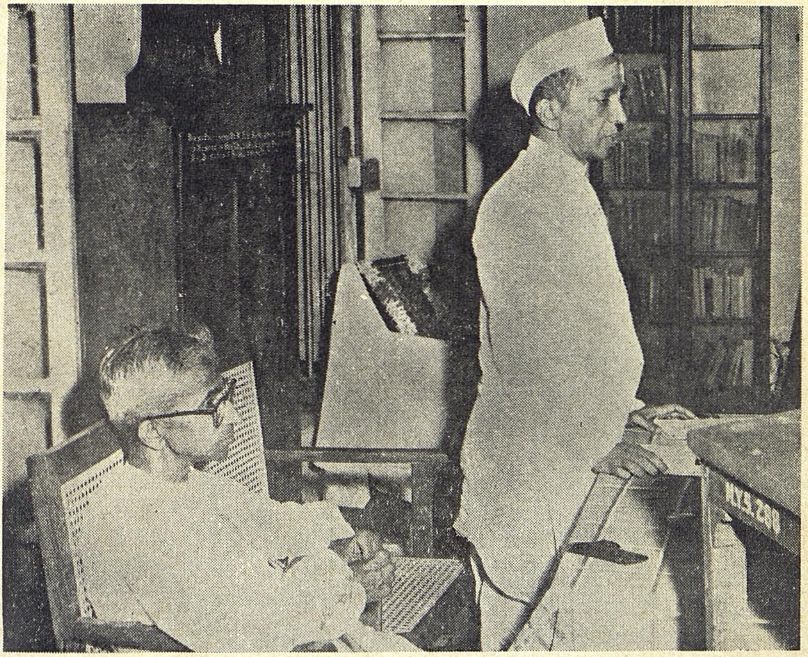


Left to Right: Dr. C. R. Paulus (Reader in Sociology, Central College, Bangalore), Dr. Masti Venkatesha Iyengar, Shri R. R. Diwakar and Dr. M. V. Krishna Rao (President of the Society).

Basava Jayanti Celebrations

Wednesday the 13th of May 1964.

The Honourable B. D. Jatti Inaugurating the Basava Jayanti Celebrations.

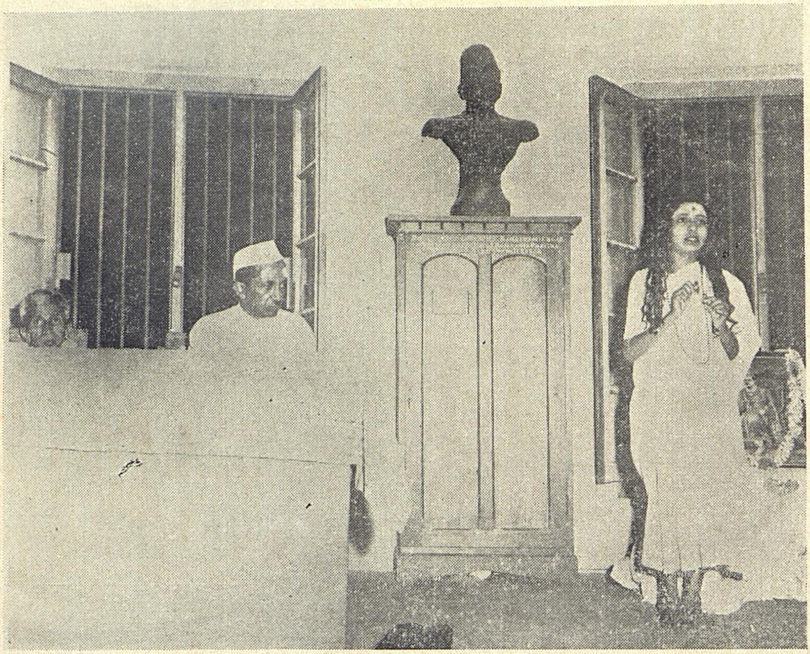


Sri M. V. Seetharamiah (Reader in Kannada, Government Arts and Science College, Bangalore) and The Honourable Shri B. D. Jatti (Minister for Finance, Government of Mysore).

Basava Jayanti Celebrations

Inauguration, Wednesday the 13th of May 1964.

Kumari Nagaveni delivering a religious discourse on the Mystic Saint Akkamahadevi.

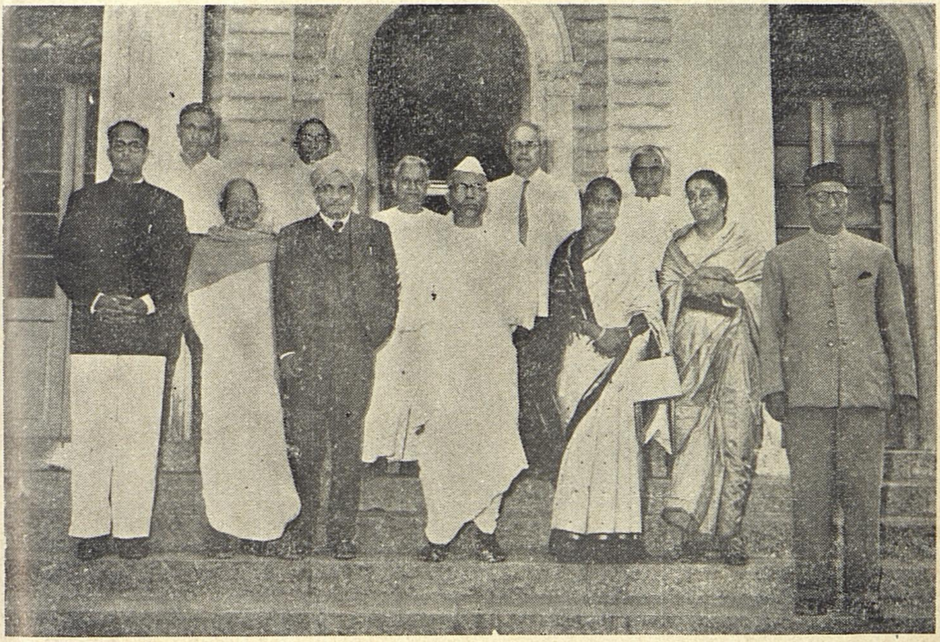


Left to Right: Shri M. V. Seetharamiah (Reader in Kannada, Government Arts and Science College, Bangalore), The Honourable Shri B. D. Jatti (Minister for Finance, Government of Mysore) and Kumari Nagaveni.

Unveiling of the Portrait of the late Pandit Jawaharlal Nehru

Saturday the 10th of July 1964.

Group photo.



Front Row: Left to Right:— Dr. T. K. Seshadri. Shri T. T. Sharman, Justice Shri T. N. Mallappa, Shri S. V. Krishna Moorthy Rao, (Deputy Speaker, Loka Sabha, New Delhi), Mrs. T. K. Nagambal, Mrs. M. Srinivasan and Dr. M. V. Krishna Rao (President).

Back Row: Sarvasris. D. N. Seshadri, T. N. Chennappa. Siddavanahalli Krishna Sharma, B. V. Patankar (Honorary Secretary) and R. Hari Rao (Curator).

The Honourable Shri S. V. Krishna Moorthy Rao
Unveiling the Photo of the late
Pandit Jawaharlal Nehru.

Saturday the 10th of July 1964.

The Honourable Shri S. V. Krishna Moorthy Rao and

Dr. M. V. Krishna Rao.

of Kannada Language to write articles in Kannada, the encouragement he gave to writers to give expression to their own views though such views ran counter to his own.

Shri R. R. Diwakar, in his Presidential Address recounted the many personal contacts which he had with the late Alur Venkata Rao for a period of nearly half a century. He also referred to the great work of the late Dr. Elwin among the aborgines and the tribals of India and incidentally made mention of his own knowledge of the great worker and the life and culture of the Bihar aborgines with whom he had come in contact while he was Governor of Bihar.

Shri B. V. Patankar, Honorary Secretary, proposed a hearty vote of thanks to the learned speakers and to the distinguished Chairman.

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(Founded in 1909)

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